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Fidler, Stanley H.

470 years of service of the  
Young, Gould, Sexton, and  
Phillips families





# 470 YEARS of SERVICE

OF THE

Young, Gould, Sexton, and Phillips Families

1455-1925



Historical Paper Read at the Annual Meeting, August 18th,  
1925, of the

DESCENDANTS OF THE FRENCH CREEK PIONEERS

Held in the French Creek Presbyterian Church,  
French Creek, W. Va.

by

STANLEY H. FIDLER

A Great Grandson of Robert and Lydia (Gould) Young.

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STANLEY H. FIDLER

Morgantown, W. Va.

Elected to the Presidency of the Descendants of the French Creek Pioneers in 1926. He is a great grandson of Robert and Lydia (Gould) Young.

## AUTHORITIES

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 "One Hundred Faithful Years." Sermon by Rev. S. Hall Young, D. D., son of Rev. Loyal Young, D. D., preached in French Creek, W. Va., Presbyterian Church August 24th, 1919.  
 Minutes of Centerville, W. Va., Union Sunday School from 1849 to 1877. Anson Young, Supt.  
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 Old Bible Records of Many Old French Creek, W. Va., Families.  
 Bible Records of Robt. Young and Lydia (Gould) Young.

Pioneers of French Creek, West Virginia.  
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Old Letters and Papers of "Aunt" Anne (Young) Sexton, first school teacher, French Creek, W. Va.  
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Faithfully yours,

STANLEY H. FIDLER.



DR. G. O. YOUNG

Buckhannon, W. Va.

Dr. Young was elected Vice President of the Descendants of the French Creek Pioneers in 1926. He is a great grandson of Robert and Lydia (Gould) Young.



## 470 YEARS OF SERVICE

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French Creek gatherings have always been favored with the opportunity of listening to highly polished speakers and this community has sent more than its share of them to other communities in this state and distant states. We have all listened on different occasions to Tommy Hodges, Bob Armstrong, Hall Young, the Brooks, the Phillips and the various pastors of this historical Presbyterian Church. It is therefore very highly embarrassing for me to appear before you and attempt to entertain you, even in the slightest degree, as it is utterly impossible for me to address you in the language of these illustrious speakers I have just named.

At the outset it might be well that I give you some reason as to why I have been so honored by our chairman and others here, who suggested I should say a few words to you today.

About two years ago I became intensely interested in learning more about our people who trekked down here from Massachusetts and settled in these parts. I began to make considerable inquiry about them, so as time went on someone, (I think it was Mrs. Arthur Gould) told Mrs. Dr. Lowry Page, and she in turn, like all good wives do, (tell their husbands everything), told her husband that Stanley Fidler had been studying up on the Young and Gould families. But if I were to follow the example of practically every one who has ever talked from this platform I would concentrate my thoughts on a passage of the book of holy writ and I know of no other passage more appropriate for this occasion than that found in the Twentieth (20th) chapter of Exodus and the Twelfth (12th) verse. "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." This, as we all know, is one of the ten commandments and it is the only one of them that extends to us a promise. We all learned it at our mothers' knee when quite young. I will not attempt, neither is it my station in life, to try to interpret this passage of scripture, but there can be no harm as I see it in my attempting to prove to you by



FRED E. BROOKS  
French Creek, W. Va.

Has served as Secretary of the Descendants of the French Creek Pioneers since its organization. He is a great grandson of Robert and Lydia (Gould) Young.



facts and figures just how well our ancestors have obeyed this command and how fully our Creator has kept his promise to them and the descendants, members of the Gould and Young families.

In examining the records I was astonished at the long list of golden weddings that have been celebrated or could have been celebrated.

These ancestors of our lived a very quiet serviceable life and kept wonderful family records up in Massachusetts. They passed on, from generation to generation, valuable traditions concerning themselves. How well do I remember when quite young my mother calling me to her knee and saying, "Stanley, there has been a tradition handed down in our family and I want you to always remember it, and that is that your mother's maiden name was Mary Emma McAvoy and her mother's name was Louisa Young, and her mother's name was Lydia Gould, and her mother's name was Martha Gilbert, and her mother's name was Ester Perkins, and her mother's name was Karathine Prifatch." I would forget this occasionally and would return to her to have it repeated and little did she or I think that there were actually books printed bearing out the correctness of this tradition. She no doubt had been told this by my grandmother, Louise Young, and so on back.

Anne Young Sexton also knew the same tradition. Listen to this letter she writes February 5th, 1877, to her niece on the occasion of her little daughter Ethels' first birthday, when she also presented her with a little piece of patchwork. The letter is headed 'Seven Successive Generations'.

"French Creek, W. Va., February 5th, 1877.

Mrs. Lydia Gould,  
Dear Niece:—

I send your little daughter Ethel a present. I have been thinking, 'Our fathers, where are they'. Miss Esther Perkins married Mr. Benjamin Gilbert. Were she alive now she would be about one-hundred and eighty-five (185) years old, would be Ethels' great, great, great, great grandmother. The lowest piece on this 'Housewife' is a piece of her dress. Miss Martha Gilbert married Mr. Nathan Gould. Were she alive she would be one hundred and forty-three (143). Would be Eethel's great, great, great grandmother. The next lowest piece is a

piece of her dress. Miss Lydia Gould married Mr. Robert Young. Were she alive she would be one hundred and five, the 3rd of next July. Would be Ethel's great, great grandmother. The next piece is a piece of her dress. Deacon Festus Young, Esq., married Miss Lovina Phillips more than fifty (50) years ago. The next piece is a piece of his wedding vest. He is Ethel's great grandfather. Will be seventy-four (74) years old the 28th of next March. Lovina Young married Mr. Henry Taylor. If alive would be more than forty-two (42). Would be Ethel's grandma. The next piece is a piece of her infair dress. Miss Lydia Taylor married Reverend Calvin C. Gould. The next piece is a piece of her dress. Mrs. Gould is Ethel's mother. The topmost piece is a piece of Miss Ethel's dress, Mr. and Mrs. Gould's dear little daughter. Those that have died and their husbands, and many of our friends, died in peace and sleep in Jesus and are forever blessed and will praise God forever. May we all so live, that we may meet them in that glorious city and be forever happy.

The back of this 'housewife' is a piece of my dress.

Your great, great Aunt Anne," 80 years old.

Anne Young Sexton undoubtedly learned this from her mother, Lydia Gould. It has been my habit for the past six years to make monthly trips to New York, Boston and Montreal, Canada, in connection with my coal business. The trips are long and wearisome, and having very early in my life, formed the habit of reading I made these trips somewhat shorter by picking up books of various kinds. I soon found there were many books published and records kept of practically all the first families that settled in Massachusetts. The Topsfield Historical Society of Topsfield, Massachusetts has published more than twenty-five (25) volumes on Essex County where many of our ancestors lived. That society was organized pretty much in the same way and for the same purposes as our own Pioneer Society of French Creek. It finally enlarged, or grew to be a very wealthy organization, receiving many donations and it began to gather up many old, valuable records and have them placed in printed volumes in which I find many passages relating to all our old ancestors. There are now twenty-five (25) volumes in which I find passages relating to our ancestors, the Goulds, Perkins, Gilberts,

Phillips, Clarks, Fisks, Bakers, Aldens, Morgans, Sextons and many others. Many town histories have been written, I find, and they make mention of our ancestors, such as giving descriptions of property they owned, offices held in both town and church and part taken in wars.

The New England people have always shown a great interest in preserving all historical matter of this kind and large sums of money have been spent in research for the purpose of placing before the reading public every little detail concerning the race of people that settled and lived in the towns.

A wealthy gentleman, by name Robert Henry Eddy, of Massachusetts, died a few years ago, having set aside in his will, a large sum of money to be used exclusively for the purpose of publishing the vital statistics of every old town in Massachusetts. After reading many of these books I soon discovered that the public records relating to the Gould and Young families, covered the period up to the year 1880 the time of the publication of John Apthorp Gould's geology, entitled "The Family of Zacchaus Gould," which covered twelve (12) generations of the Gould family, beginning with the year 1455 which included Robert Young and Lydia Gould's children. Also Gilbert and Nathan Gould's children. This is a period of over 425 years and no one seems to have come forward to bring it up to date or cover the recent generations, although there are at this time living, descendants to the extent of the eighth generation after Lydia Gould, making in all nineteen (19) generations of which we know something about.

I was so overwhelmed at the discovery of this fact that I resolved to bring the data up to date. Someone told me it could not be done, and others said it will take throughout eternity to gather up the records, births, marriages and deaths of the descendants of Robert Young and Lydia Gould. I realize that it was a big undertaking and that eternity is a very long time. That word, eternity, brings to my mind a little story which I have heard, and which I do not believe has ever been told you. (Here I am telling the story of transferring the Atlantic Ocean over to the Pacific Ocean), but my friends and kin-folks, I believe I have about two-thirds of the Atlantic Ocean transferred in to the Pacific Ocean and just a few more





DR. L. W. PAGE  
Buckhannon, W. Va.

Dr. Page was elected President of the Pioneer organization in 1924 and served in that office for two years. He is a great grandson of Robert and Lydia (Gould) Young.

hops across the United States to get some of the records some of our cousins have not sent in, and the transfer will be complete.

The first effort to gather the original data was completed in 1795 by Reverend Daniel Gould of Bethel, Maine, and printed in pamphlet form. He spent many of his latter years in the work, having gone back as far as the records of that time would permit. To him we are greatly indebted for the record of the first eight (8) generations. Sixty (60) years later or 1850, John Apthorp Gould, a descendant, began where Reverend Daniel Gould left off. It has been a matter of serious thought with me as to what time it became customary for people generally to keep family bible records. I will admit that I have not secured much information on this question, but evidently the records in England were kept in the church and not in bibles at their homes, and the real beginning was shortly after the Puritan Fathers settled in Massachusetts.

I note that in several instances Reverend Daniel Gould and John Apthorp Gould, referred to the church records of Bovington, England, where our ancestors of record lived.

No doubt when the first settlers of Massachusetts landed they had in mind leaving many of their relations in England and they thought it necessary to keep family bible records in order to later prove their identity in the settling up of their share of estates back in England. It was a serious matter and of great importance to keep the records of the first who landed, absolutely correct and that is why we find all these records so complete. I think the custom must have commenced about that time.

Let us see what Reverend Daniel Gould gathered, beginning with Thomas Gould, born 1455, and stick strictly to our line of descent as relating to ourselves through Robert Young and Lydia Gould, pioneers of French Creek.

Reverend Daniel Gould says, and his statement is corroborated by John Apthorp Gould sixty (60) years later, that the earliest mention of the family name of Gould that they have been able to find is copied in the record of "Chauncey's Historical Antiquities of Hertfordshire, England," giving the Vicar of Hemel, Hempstead, the nomination of Curates for Bovington. This was in the year 1235 and Thomas Gould



signs the document as trustee of the church and again is mentioned Thomas Gould instituted as restor of the church of Mulsoe in Buckinghamshire August 23, 1375. He died in 1409. This place is about twenty-eight miles from London.

Reverend Daniel Gould further says that extensive and long continued search has failed to definitely connect either one of these Thomases with the Thomas Gould born at Bovington in 1455 our real ancestor but that all three of them are mentioned in the same church records and further that the name Thomas wa sapparently a family name and he believes that the Thomas Gould mentioned in 1235 was our ancestor. He records Thomas Gould, born in Bovington 1455, died 1520, aged Sixty-five (65) years, our real ancestor who mentions in his will, his wife Joan and Seven (7) children. Two are by his first wife and five by his second wife Joan. He was an elder in the church and farmer and owned considerable land. He provides in his will for four (4) servants and gives to each of his seven (7) children, six sheep and one head of cattle, besides money to the town and church. His children's names in his will were:

Thomas,  
Richard, born in 1479, died 1531,  
John,  
Alice,  
William,  
Henry,  
Joan.

We descend from his second son Richard, who also had a wife named Joan and is mentioned as living at Bovington and Stokes, Mandeville, England.

In Bovington church exists to this day a brass tablet with this inscription, "Of your charity pray for the soul of Richard Gould and Joan, his wife, deceased twenty-ninth (29th) August, 1531, whose soul Jehu pardon." He evidently was a farmer like his father as in his will he disposes of a house, land, grain, cattle and sheep, to his wife and two sons, besides money to the church and to two servants. His two children were Thomas, born in 1500, died in 1546, aged 46 years. We descend from his first son, Thomas, who married Alice, her

last name to be established. To this union seven (7) children were born, the names of whom are:

Thomas,  
John,  
Richard,  
Joan,  
Agnes,  
Elizabeth,  
Bridget,  
John.

King Edward the Sixth was then ruler of England and this Thomas was also an elder in the church of Bovington, like his father. He was evidently the wealthiest of the six generations in England as he disposed in his will of over two hundred (200) head of cattle, three hundred (300) bushels of grain, consisting of corn, wheat, oats, barley, besides grazing and timber lands, house and household goods, but no mention is made of any servants being provided for.

We descend from his third son, Richard, who was born 1530, died 1558, living only twenty-eight (28) years and died the youngest of any of our ancestors. The records show he married a widow, Jane Weeden and to this union was born three children, whose names are Henry, Richard and Alice. He was also a farmer but disposed of very little property in his will. He was a member of the church of Stokes-Mandeville and in good standing. We descend from his second son Richard, born 1553 at Stokes-Mandeville, died 1604 and buried at Bovington. He is the father of our first ancestor in America. He names four children in his will:

Richard,  
Jeremiah,  
John,  
Zacchaus.

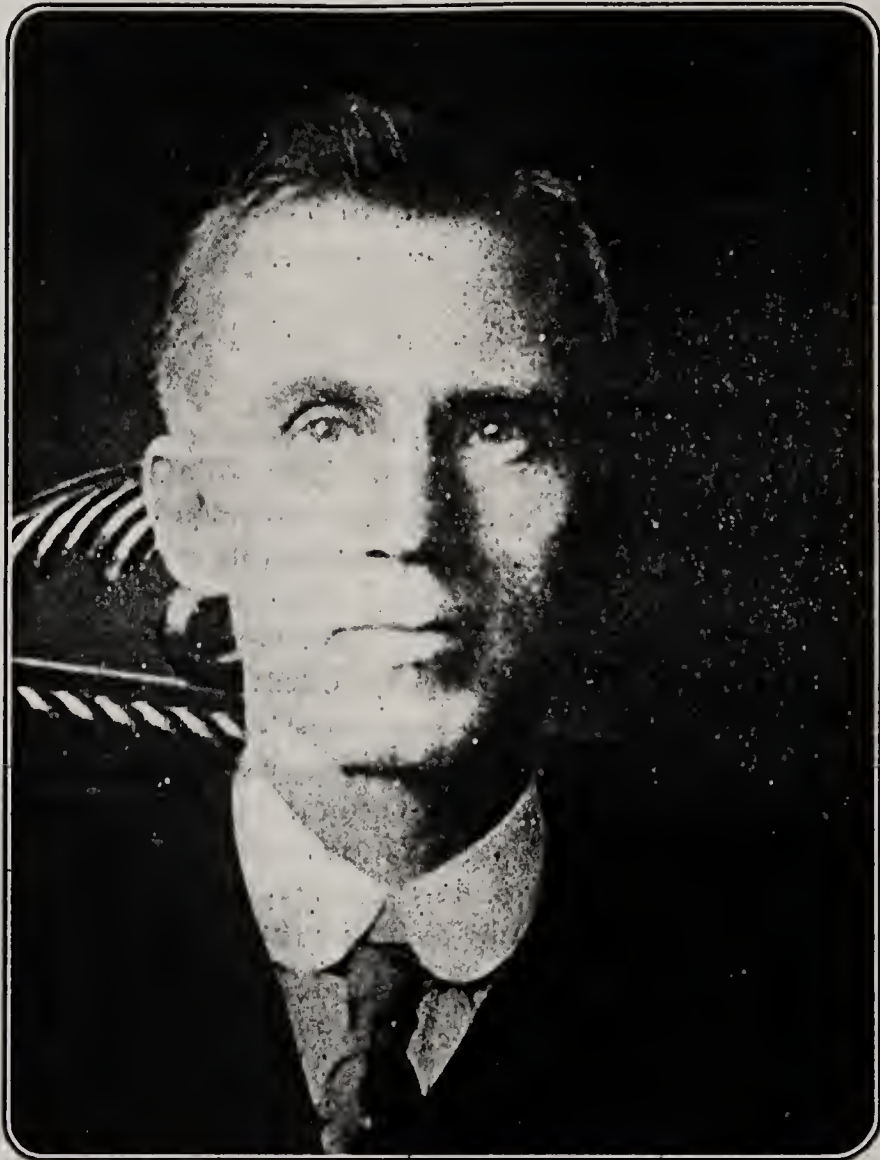
His occupation was like his father, a farmer and a member of the church of Bovington. We descend from his youngest son Zacchaus, born 1589 at Bovington, England, died at Ipzwich, Massachusetts, 1668, aged seventy-nine (79) years, and is our first ancestor in America. The immediate influence which brought Zacchaus Gould from England to Massachusetts are not revealed by any sources of information which I

have been able to discover, nor the exact date of his arrival nor the name of the vessel in which he came, so says Reverend Daniel Gould and also John Apthorp Gould. He is first listed at Weymouth, Massachusetts, among the voters of the town in 1637 or seventeen (17) years after the Mayflower landed at Plymouth Rock; and it is further recorded at Weymouth, Massachusetts, that he purchased land there from his brother Jeremiah. He later sold this land and purchased at Lynn, Massachusetts, where he owned a mill. It is recorded he sold out there and re-purchased a very large acreage at Ipswich, Massachusetts, where he was taxed as the owner of three thousand (3000) acres. He married Phoebe, daughter of Thomas and Martha Deacon and his five (5) children were all born in England, coming over with him on the same boat, the children being very young at the time.

The activities of Zacchaeus Gould, our first ancestor in America, are mentioned very frequently in the court records and history of Ipswich, Massachusetts, which name was later changed to Topsfield. He seems to have been a man of many affairs there. It is recorded that he gave a site for the town of Boxford, closely adjoining Ipswich, both towns later on being consolidated into one and named Topsfield, which name it goes by at this time. He is our only ancestor who it has not been definitely established as being a member of the church. There is, however, some explanation for this. All his ancestors in England were members of the catholic faith and during the time just preceeding his coming to America an uprising was going on in England, caused by the king excluding every other form of worship and the catholic faith became a part of the law of state. This caused a great migration of the population to all parts of the then known world. Very many of them fled to the new world, as this continent was then known. The Pilgrim fathers were included.

The king of England tried to impose the same law on his subjects in New England without much success and Zacchaeus Gould, being a man of his own mind, did not affiliate himself with any church, his reason being, I suppose, "Self preservation is the first law of nature." In some sections of Massachusetts attempts were made to establish congregationalist churches, locally known there as the church of Christ but they





EUGENE BROWN

Buckhannon, W. Va.

Mr. Brown was one of the founders of the Descendants of the French Creek Pioneers and was its first President, serving in that office until his death, which occurred May 9, 1924. He was a great grandson of Robert and Lydia (Gould) Young.

were persecuted in many instances by the provincial governor at the command of the king of England, who died in the midst of these troubles and his successor was of a more lenient turn of mind.

It might be better said that Zacchaeus Gould was our "buffer" ancestor in the change from the catholic faith to the congregationalist, later known as Presbyterian and protestant faith. An idea may be gotten, however, as to his frame of mind from the record of a petition he signed worded as follows:

"We humbly entreat this honored court that you would be pleased to bestow a name upon our village at the new meadows at Ipswich, which we suppose may be an encouragement to others to come to live amongst us and also a means to further a ministry among us." His name appears frequently on the various court and town records as the plaintiff, defendant or witness in these frontier days; one of these of interest is that a complaint was brought in the court against him for taking away a mare. The mare was a stray, however, which Zacchaeus had taken up,—verdict, "to return the mare." In the same court he brought action against Joseph Fowler for slander for saying he stole the mare,—verdict, "For Zacchaeus Gould, for the amount of Ten (10) pounds."

In the year 1659 a notable incident occurred. He was presented March 29th, in the Ipswich court for disturbing worship at the time of singing the psalm. It was testified that he sat down on the end of a table about which the minister sat, with his hat full on his head and his back to all the rest. The order of the court was that he be admonished. His mind, however, leaned away from the catholic faith and it was recorded that he was fined three (3) pounds for entertaining in his house the quakers.

Lewis, in his history of Lynn, Mass., gives the following account of this affair:

"The Massachusetts Bay Colonial Records of 1659, November 12th, show that on that day a fine of three (3) pounds was imposed on Zacchaeus Gould for entertaining quakers and that Daniel Gould was sentenced to be whipped with thirty (30) stripes and to depart this jurisdiction within five (5)



days, failing in which, to be committed to prison and proceeded with according to law."

The general court had passed some very severe laws against the people called Friends or Quakers, forbidding any even to admit them into their houses under penalty of forty (40) shillings, and Mr. Zacchaus Gould had offended this order for which he was arraigned by the court. On the 25th of November, the deputies having heard of what Zacchaus Gould hath alleged in court with reference to his entertainment of Quakers, do think it mete that the rigor of the law in that case provided, be exercised, but considering his ingenious confession and profession of his ignorance of the law, and he also having long attended the court do judge that he shall only be admonished for his offense all with the consent of our honored magistrates hereto.

This decision of the deputies was sent to the magistrates and returned with this endorsement. "The magistrates consent not thereto," so it is probable that Mr. Gould was compelled to pay his fine.

In the following spring, 1660, May 31st, as the same colonial records show, the fine imposed on Zacchaus was remitted in consequence of his great loss lately sustained by fire. It is recorded further that at a lawful town meeting the 14th of March, 1661, "Whereas Zacchaus Gould at a town meeting in February 23rd, 1658 did then join himself with his estate to the town of Topsfield for seven (7) years, or term of his life, or until a minister be settled in Rowley Village, he doth now at a town meeting, give in his farm of three hundred (300) acres, which he bought of Mr. William Paine, that he now lives upon, to Topsfield, the said Zacchaus Gould by these presents doeth for himself and heirs, executors or assigns, give in the aforesaid farm unto the said town forever with all the privileges and appurtenances thereto belonging. Witness my hand,—Zacchaus Gould."

"From various indications he seems to have been a man of exceptional liberality in his theological ideas."

He died in 1668, aged seventy-nine (79) years and is buried beside his wife at Topsfield, Massachusetts, in a pasture field on his farm beside a large stone.

By his wife Phoebe he had the following children:

Phoebe—Married Deacon Thomas Perkins.

Mary—Married John Reddington.

Martha—Married John Newmarch.

Priscilla—Married John Wildes.

John—Married Sarah Baker.

It will be noted he had four girls and one boy. We all descended from the boy John. John was born June 10th, 1635 in Bovington, England. He came over with his father when but three (3) years of age. He was Selectman of the town of Topsfield, Massachusetts when he was but 28 years of age, and served fourteen (14) subsequent terms, the last one at the age of sixty-seven (67).

The earliest other public record of him is found at the Ipswich court 1664, when he was plaintiff in two (2) actions, and also surety upon the bonds of John Willington and Simon Tutler. On October 12th, 1660, at the age of twenty-five, he married Sarah, daughter of John and Elizabeth Baker, with whom he lived for over fifty (50) years, apparently in the most happy relations until her death 1708, his own death following a year later.

The record of the Reverend Joseph Capen, minister of Topsfield in 1682 shows that Lieutenant John Gould's wife, then stood second in seniority among the female members of his church, and John, fifth among the males, a man of prominent importance in the community. A vigorous, undismayed maintenance of his opinions and an unselfish spirit are manifest throughout his career. One of his early enterprises related to his iron works of Rowly Village, the first attempt of smelting and forging iron in America. A very elaborate account is given by Perly in collections of the Essex Institute. He says the company was incorporated with a capital stock of one thousand (1000) pounds and later became his entire property, consisting of eighty (80) acres of land, with houses, which he later conveyed to his son Samuel, from whom we descend as I will later show. The Ipswich court records of 1671 give token of a somewhat serious and certainly most unusual conflict between him and his pastor. This minister, Mr. Thomas Gilbert, a Scotchman by birth had been a clergyman of the established church of England, Catholic faith, but

ejected from his benefice in 1662. His ministry over the Puritan congregation at Topsfield to which he came in the ensuing year, does not appear to have been very conducive to the spiritual welfare of his people. Some little account is given in Cleveland's Bi-Centennial address and in Perly's history of Boxford. He had difficulties with his people who sometimes arraigned him before the courts of law. He was brought before the county court in 1662 on a charge of sedition and was complained of again in 1670 upon a charge of intemperance, which appears to have been too well proved. He went into the pulpit in a disordered state which he betrayed by the confusion of his thoughts and the clipping of his words and especially by forgetting the order of the exercises. The case became so bad that at last one John Gould, of the congregation arose and begged him to stop. Among the witnesses was Mrs. Sarah Gould, John's wife. In the next following year the records of a single day, 1671, September 26th, contained four (4) separate cases, which although terse, are very suggestive and afford ample opportunity for imagination. "Rev. Thomas Gilbert vs. Ensign John Gould, for Sarah Gould-defaming him,—Verdict for defendant. Also an action for assault,—Verdict for plaintiff, fine twenty (20) shillings. Also another action for slander for saying he was lying in the pulpit,—Verdict for defendant. Ensign Gould in behalf of his wife Sarah vs. Mr. Thomas Gilbert, action for slander,—Verdict for plaintiff—40 shillings.

He served in the king's army against the Indians, meriting the appointment of captain of his company. He continued to fill offices of honor and trust throughout his entire life. The last official record of him being with reference to his purchase with his own money, ammunition to fully supply the town against the Indians. He died January 16th, 1710, aged 75 years. Before his death he divided his extensive estate among his five (5) sons, which long remained in the possession of their posterity. His children were:

John, married Phoebe French.

Sarah, married Joseph Bixby.

Thomas, married Mary Yates.

Samuel, married Margaret Stone, from whom we descend.

Zacchaus, married Elizabeth Curtis.



Joseph, married Priscilla Perkins.  
Mary, died young.

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He was sixty-five years of age when the sad witchcraft days struck New England which had very grave consequences. More than sixty (60) aged women, the very best of the state were condemned and executed, but none of the Goulds were in any way connected with it or appeared as witnesses.

John's older sister had married John Wildes but died shortly afterward and Wildes married a second wife, Sarah Averill, and she was one of those executed. At the sites of John Gould's son's houses in Topsfield can still be located by the ancient cellar walls, chimneys, etc.

We descend from John's third son, Samuel, born March 9th, 1669 and who married Margaret Stone April 20th, 1697. They are the great grand parents of Lydia Gould, our ancestor in French Creek, Upshur County, West Virginia

Samuel Gould passed his entire life in Boxford or Topsfield. We find in the records his taking active part in town, and church affairs like his father. He lived rather a more quiet life. Town records show him taxed for four hundred and fifty (450) acres farming land, near Simond's Mills, almost within the town of Topsfield. He was the father of the following children:

Sarah, unmarried.

Samuel, married Mehitable Stiles, from whom we descend.

Moses.

Patience.

Jonathan.

Margaret.

Zacchaeus, killed in French and Indian War.

He died, aged fifty-five (55) years and is buried beside his wife in Topsfield cemetery. We descend from his oldest son Samuel, born 1701 who married Mehitable Stiles in 1725. In 1747 he moved to Brookfield, Massachusetts, about fifty (50) miles from his old homestead in Topsfield. The Stiles family was one of the oldest and most respected families of Massachusetts, all being prominently mentioned in military, town and church affairs. Samuel Gould upon his arrival in

Brookfield soon became affiliated with church affairs as it is noted in Temple's history of Brookfield, that the following year 1748, a petition dated December 5th, was presented to the town, signed by sixty-three tax payers asking that a new meeting house be built and to be known as the Second precinct and I find the names of Samuel Gould, Sr. and Benjamin Gilbert on the list of petitioners and living on farms adjoining.

Here is where we first learn of the Gilbert family that later is to become so closely connected in many church, town and military affairs. It is well to say something here in regard to the Gilbert family which is so prominently mentioned in the history of Brookfield, Massachusetts.

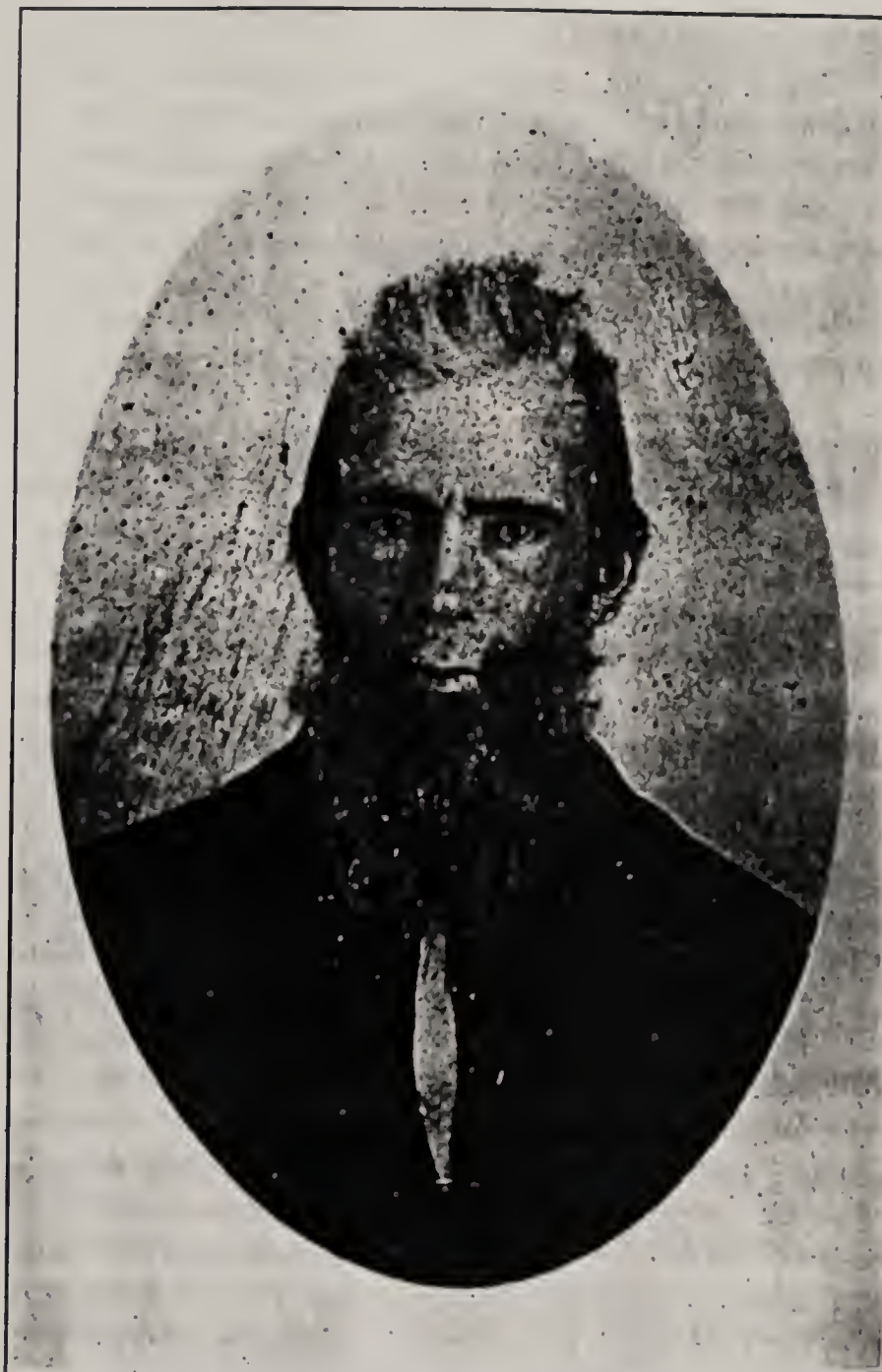
This Benjamin Gilbert is the father of Martha Gilbert, mother of Lydia Gould, our ancestor of French Creek. He married Ester Perkins July 21st, 1716 at Wenham, Massachusetts. He also had lived at Topsfield, but lived for a time at Wenham. Samuel Gould and Benjamin Gilbert might have been acquainted or boys growing up together in Topsfield but we have no evidence to that effect, although they are nearly the same age.

I might here turn back to the traditions my mother gave me, which I mentioned in the beginning, and that is that Katharine Prifatch was the mother of Esther Perkins. I find that the records show that Deacon John Perkins was married three times;—first to Mary Hooper; who died childless, second, to Mary Fisk, who died 8 days after giving birth to Ester Perkins, third to Elizabeth Prithatch, who reared the children as step mother.

It can be easily seen how, in handing down these traditions from generation to generation, it came to us as Prifatch instead of Prithatch. Also that she having reared the children, she became known as the mother of Ester Perkins, when in fact the real mother was Mary Fisk, and I might also add here that the originators of the Fisk Rubber Company that make automobile tires at Chicopee Falls, Massachusetts, nearby, are descendants of this same Fisk family.

Now going back to the Gilbert family we find Benjamin and Ester Perkins Gilbert, members of the same church in Brookfield as Samuel and Mahitable Stiles Gould, and signers of the petition to be allowed to organize a new precinct and





SQUIRE FESTUS YOUNG

Born March 28, 1803, died September 29, 1884.  
French Creek, W. Va.

new meeting house or church. They also live on adjoining farms. I will here quote Temple in his history of Brookfield, Page 248 and 249.

December 5th, 1748, this paper was handed to Thomas Gilbert, town clerk of Brookfield:

"These are to inform you that we the subscribers within mentioned have agreed to go off as a distinct precinct and have agreed to build a meeting house upon the road, northeast from Mr. Jabez Ayers, between the brook and Mr. Daniel Potters', and we desire you to enter our names upon the town book, according to the vote of the town."

There are sixty-three (63) names signed to this petition. Benjamin Gilbert signs fourth and Samuel Gould thirty-fifth. Samuel, his son 53rd and brother of Nathan. During the winter timber was collected and prepared for a meeting house frame and in April a petition was sent to the general court, reciting the facts above stated and asking for an act of incorporation as a distinct precinct with parish privileges. The petition was granted and the meeting house frame was raised April 5th, 1749, 30 years before the Revolutionary War. At a parish meeting September 21st, 1750, Captain Ebenezer Witt, Samuel Gould and Benjamin Gilbert were appointed a committee of three to secure a title to the land where the meeting house stands. The same committee was also authorized on the same day to supply the precinct with a preacher. September 23rd, they hired Reverend Darby, Reverend Taft, Reverend Welsh and Reverend Farbush to preach four sabbaths each on probation and the call was later given to Mr. Farbush. The church completed its organization on June 3rd, 1752 under the title of the Second Church of Christ and 48 persons, 26 males and 22 females signed the covenant.

I am giving much time in describing the organizing of that church as it is interesting for all of us here to know that sixty-eight (68) years later Lydia Gould and Captain Gilbert Gould, Nathan and Aaron, the grandchildren of this same Samuel Gould and Benjamin Gilbert, with others were active in the organizing of this historical Presbyterian church of French Creek, almost an exact repetition of what their grandparents did sixty-eight (68) years previous in far away Brookfield, Mass.



This church in Brookfield, Massachusetts, is still in existence and is now known as the First Church of Brookfield.

There is much more I could say concerning this church but I must hasten on. Samuel Gould's children were:

Samuel, born March 20th, 1727. Married 1750 Sarah Gilbert, daughter of Benjamin Gilbert.

Jeremiah, married Hannah Bartlett.

Mehitable, married Peter Lamson.

Nathan, born January 8th, 1733, married 1757, Martha Gilbert, daughter of Benjamin Gilbert.

Jonathan, died young.

Eli, married Lydia Jennings.

Deliverance, married Reuben Nimms.

It is needless for me to say that the close associations of Samuel Gould and Benjamin Gilbert in the organizing of this church in Brookfield, probably had its influence in later uniting these two staunch families more closely, by Samuel Gould's two sons Nathan and Samuel leading to the matrimonial alter the two daughters, Martha and Sarah of Benjamin Gilbert.

The senior Samuel Gould died 1791 and is buried by the side of his wife in north Brookfield. He lived to be ninety years of age. Benjamin Gilbert died in 1760, aged 71 years and his land and home were successively owned by his descendants for one hundred and thirty-five (135) years, to his great grandchildren, Hannah and Mary, who lived on it in 1879. It is still standing and is known as the old Parker Johnson home. Nathan and Martha Gilbert Gould moved to Charlemont, Massachusetts in 1782 or shortly after the death of Martha's mother Ester Perkins, aged ninety-one (91). They settled in what was later known as Gould Hollow. Nathan's father Samuel went with him but died in 1791, and his body was taken back to Brookfield and buried beside his wife. Before moving to Charlemont, Nathan, with his brother Samuel, served in Colonel Nathaniel Wolcott's company made up in Brookfield in the French and Indian War and fought at the battle of Crown Point. Martha Gilbert, Nathan's wife had two brothers in the Revolutionary War, one of them Captain Daniel Gilbert lived to be ninety-six (96) years of age, the other Joseph was a Colonel and fought at the battle of Bunker



Hill. When war first broke out and the alarm at Lexington was sounded by Paul Revere April 19th, 1775, Colonel Joseph Gilbert headed a company of minute men and marched to Roxbury.

The children of Nathan Gould and Martha Gilbert were:

Jonathan, served in the Revolutionary War in the detachment of General Lee.

Benjamin, died young.

Mehitable, married Barnabas Alden.

Benjamin, married Lydia Alden.

Pascal Paoli, died young.

Lydia, born July 3rd, 1772, married January 30th, 1794 to Robert Young.

Nathan, married Smantha (Phillips) Burr, widow of Martin Burr.

Gilbert, born February 25th, 1779, married Mehitable Taylor.

All of these children were born at Brookfield, Massachusetts.

It will be seen that Martha Gilbert had three brothers and one son in the Revolutionary War, besides her husband was in the French and Indian War of 1754 and two more sons, in the War of 1812.

I have so far not mentioned the ancestors of Robert Young, but it must be remembered that the Youngs did not come over from England until over one hundred and twenty-five (125) years after the Goulds were firmly established in Massachusetts. Henry Young came over about the year 1760, settled at Martha's Vinyard, where we find him the only school teacher of the town at the opening of the Revolutionary War with five (5) very small children to support. He was drafted in the Continental Army and served just twenty-two (22) days, being honorably discharged and sent back to his home to teach the town's only school and rear his five very small children, of which Robert was one.

The immediate influence that took Robert Young to Charlemont, Massachusetts, where he met Lydia Gould, I have been unable to find, neither do I find that they were married at Charlemont or Brookfield. At any rate it is recorded that Lydia's parents were both living at Charlemont at the

time of her marriage in 1794 to Robert Young, and it is recorded that Robert Young was a member of the same church as Lydia two years before their marriage and owned a good farm there, in Gould Hollow, which he sold immediately before starting in 1811 on the long journey to Upshur County, West Virginia, in company with his brother-in-law, Captain Gilbert Gould.

**Church Records of Charlemont, Mass., Church of Christ.**

Oct. 30, 1788. The following members of the Gould family signed the article of the confession of faith approved and voted by the Church of Christ in Charlemont.

Nathan Gould and Martha, his wife, Aaron Gould, Lydia Gould, Jeremiah Gould and Nathan Gould, Jr.

A list of church members in 1832, same church, does not show any Goulds. Conclude they had all moved away although in 1807 over 70 Goulds were living in Gould Hollow at one time.

Under date of August 25, 1791, records state Nathan Gould, Jr., Olive, the wife of John Gould, Lydia Gould, were received into fellowship and communion of the church. States also that following persons were received in consequence of letters of recommendation from the church in Heath.

Nathan Gould and wife.

Jeremiah Gould, Aaron Gould and wife.

John Gould and wife Lydia.

April 27, 1792, Nathan Gould was admitted.

May 13, 1792, Nathan Gould was admitted.

Samuel Gould and Aaron Gould, Jr., and wife Lydia and Robert Young were admitted.

February 6, 1799 the following were among those signing request for Mr. Eastman to become pastor and Nathan Gould headed the committee to notify Mr. Eastman. Another Nathan Gould and Nathan Gould, Jr., also Jeremiah Gould. Mr. Eastman declined, however, and Oct. 15, 1799 Jeremiah Gould, Nathan Gould, and Aaron Gould signed a call to Mr. Field.

December 13, 1807 Samuel and Aaron Gould were admitted.

September 1, 1816. The church voted a recommendation





Of the seventy-one grandchildren born to Robert and Lydia (Gould) Young the above are the only surviving seven. Photo was taken at the Pioneer meeting at French Creek, W. Va., in 1926.

Standing, left to right: Rev. S. Hall Young, D. D., age 80, Seattle, Wash.; Mrs. May (Phillips) Phillips, age 72, Demorest, Ga.; Wallace B. Phillips, age 79, French Creek, W. Va.. Sitting, left to right: Mrs. Annie (Young) Bird, age 78, Lost Creek, W. Va.; Mrs. Mary Emma (McAvoy) Fidler, age 76, Rock Cave, W. Va.; Mrs. Josephine (Phillips) Brooks, age 91, French Creek, W. Va.; Mrs. Marion (Phillips) Brown, age 85, Frenchton, W. Va. (Ages are of 1927).



of Mr. Nathan Gould, Mr. Nathan Gould, Jr., and Ester his wife for their use in their intended migration from this place.

June 29, 1817, upon a request from Certain brethren residing at Randolph, Virginia, for letters to enable them to unite with others dwelling in their own vicinity in church relation. The request coming from Randolph, Virginia, dated June 2, 1817. Voted to defer matter to Lord's day after next.

Joseph Field, Pastor.

July 13th, 1817, attended to the request alluded to in the above vote and voted to recommend Lydia the wife of Robert Young.

In our narrative we are about to start on this long journey. I began with our first known ancestor in England, Thomas Gould, born 1455, and have led you step by step from one generation to the next, covering twelve (12) generations. Robert Young and Lydia Gould, together with Captain Gilbert Gould and all the Goulds of Gould Hollow, no doubt had been listening to the stories of the wonderful lands in these parts, the frostless June in sunny Virginia. Aaron Gould a cousin had come here in 1808. Already many Massachusetts and Connecticut families had come on,—the Phillips from Dedham, Massachusetts, the Sextons from Worthington, Massachusetts, the Morgans from Connecticut, the Aldens and other Phillips from Ashfield, etc. Reports were coming back from Virginia from those who had just come, that good, black land could be purchased cheap, so Robert Young and Gilbert Gould decided to sell out and with their families make the seven weeks journey overland by wagon. The month of October, 1811, is selected as the proper time to start. It is the time of plenty; the harvest time of the year when grain and provisions have all been gathered and can be procured en-route. Wild grapes, nuts, wild fruit, hay for the teams could be gotten with little or no effort. Robert and Lydia now have seven (7) children. Pascal Paoli, aged seventeen years is old enough to help do part of the driving, Anne aged fifteen years is able to help her mother with Louisa the baby in arms, Anson is aged thirteen years, Gilbert is aged eleven years, Festus is aged eight and a half years. They are old enough to help Pascal Paoli attend the horses. Loyal is five and a half years and Louisa, my grandmother is aged eighteen

months. Captain Gilbert Gould with his wife Mahitable, now have three (3) very small children, having just lost their baby, Dwight, two months previous. Eliza the oldest is aged eight years, Chandler is aged six years and Laura is aged four years.

Since owning an automobile it has always been a question of much interest to me as to the exact route they took. I have driven over many of the principal roads between here and Massachusetts and I gave this question much study as I drove my car from Morgantown to Charlemont last August, where I visited Gould Hollow and the old burying ground, but after looking up the history of the principal roads of that day I have mapped out the route to my own satisfaction.

The old Mohawk Trail leads to Shullbourn Falls, thence to Springfield, Massachusetts and Hartford, Connecticut, where it intersects with the old Boston to New York post road which traveled to New York, thence across the Hudson River via the Hoboken Ferry, thence to Philadelphia, to Baltimore, where the old Braddock road, built in 1749 begins. Following this old Braddock road west we pass over South Mountain into Hagerstown, thence over North Mountain, Sideling Hill Mountain, Polish Mountain, to Cumberland, Maryland, thence through the Narrows where Will's Creek breaks through the Allegheny Mountains. (There was no other practical way whatever. They could have come over the Alleghenies, except through the Cumberland Narrows) thence over Big Savage Mountain, Little Savage Mountain, Negro Mountain, Keyser's Ridge, Deer Crossing Mountain, via Fort Necessity, General Braddock's Grave, via Hopwood to Point Marion, Pennsylvania, where the Monongahela River is reached, affording a natural water level route via Morgantown, Fairmont, Webster to Buckhannon, thence to this place.

It must have required a week or more to pack up, load the wagons, select the most important articles, leaving behind all the heavy articles and bringing along the lightest. Preciouskeep-sakes must be brought along; a large wooden chest was probably the heaviest one piece that was loaded, this to contain valuables, dishes, china-ware, clothing, blankets, books, tools for making looms and spinning wheels and household furniture, seeds for the garden and medicines. The money matters was given much thought by Robert Young



and Captain Gilbert Gould. They were to buy farms on their arrival here and there was not a single bank in existence west of the Allegheny Mountains, therefore they must bring gold coin. Where to carry it safely was a question. Robert and Gilbert no doubt had one of those old home-made leather buckskin bags with a draw string. The women folks, well!—In those olden days it was the style for the ladies to wear one of those articles fastened around their waists that bulged up and out behind, to hold their hoop skirts in place, I believe they called it a bustle. It was made of wire. I remember very clearly when I was a small boy seeing one of those things around our house and I thought for a long time it was a mouse trap. However, there never was a better place for a woman to carry her money. They could not find it. I feel sure that Lydia Gould carried her little private sum to West Virginia in that way.

It required seven (7) weeks for the trip. No doubt the men folks slept some nights in the woods around the camp fire, wrapped in blankets, while the women folks, with little Louisa stayed at some farm house or may have often slept in the wagon.

Last October I had the pleasure of spending two days squirrel hunting in Maryland. Along in the evening I was alone, returning to the farm house where I was stopping. I was following this old Braddock road over the mountain up to the summit, known as Keyser's Ridge. This old road has been abandoned since 1818 but it can be followed through the woods and mountains for half the distance from Fort Necessity to Cumberland. I was thinking as I trudged along on this lonely trail of our ancestors, that they had undoubtedly travelled this narrow way. My luck had not been so good for squirrels that day. My mind recalled the story often told by many here and elsewhere, that the Phillips came all the way from Massachusetts here in ox carts and what hardships they must have suffered,—and that Robert Young and Captain Gilbert Gould came in three-horse wagons. It must have been a terrible experience. I pondered these sayings over in my mind and I began to wonder who had invented those stories of such hardships. I decided then and there alone in that forest that if the game should now abound in those woods, such as deer,



bear, wild turkeys, pheasants, speckled trout and black bass, in those clear unpolluted beautiful mountain streams, with the pure air to breathe and the cool, clear running spring water, as then, and give me one of the Phillips, Brooks or G. O. Young of today for company, and I would consider it the trip of my life time, and we would walk bare-footed all the way and help pull the ox cart to boot.

My friends, it was no hardship. Don't let us say these things again. Elijah Phillips never said it and he made the journey. He talked about the trip the rest of his life. He considered it one of the pleasures of his life time. It might, however, have been a little inconvenient for the women folks, but I doubt that very much. I have never heard that they complained and with the thoughts that they would soon be settled in a country of rich soil, frostless Junes, where crops never fail, they dismissed from their minds such mighty inconveniences as cooking wild turkey, venison or frying those bright, boneless, speckled trout in the open.

The real hardships began later on; later on my friends in those sad days of sixty-one (61) when the very souls of men and women, descendants of these emigrants here in French Creek, were sorely tried, as I will later on tell you about.

Very shortly after these ancestors, our first in Upshur County, had arrived it became apparent that a church of their denomination was needed, but there was hardly enough prospective members to support a minister. It has been often told here, just how this church was organized in the year 1818 and I will not go into details but wish to remind you that it must have been a source of great pleasure to both Lydia and her brother Captain Gilbert Gould to think that they had taken the principal part in organizing this historical church, almost an exact repetition of what their grand parents had done in far away Brookfield, sixty-eight years previous.

My friends and kin folks, I have already talked too long, but I must make some remarks concerning the children of Robert Young and Lydia Gould. Pascal Paoli, as you have already learned, was the oldest. I have now recorded over six hundred and fifty (650) of his descendants. If we had waited ten years longer I doubt if we could have covered half that many. They are scattered throughout the west. I find

Surv. Suckling Generation

Great Aunt Rhoda  
Dec 5 1877

My dear Aunt Rhoda, I send you little daughter Ethel's present. I have  
been thinking of it for some time. I hope you will like it.  
My father B. for a married Mr. Deegan in 1811. He was a  
man of some ability but overburdened and eight years later he died.  
Ethel's Great, Great Great, Great Grandmother. The fourth piece, the  
Housewife, is a piece of her life.  
Miss Southwick married Mr. Deegan. She was a very good woman  
and would be much interested in the life of her daughter. I hope  
Great Grandmother's. The next piece is a piece of her life.  
Miss Lydia Taylor married Mr. Deegan. She was a very good woman  
and would be much interested in the life of her daughter. I hope  
one hundred and four, the 3rd of next July. I hope to Ethel's Great Great  
Grandmother. The next piece is a piece of her life.  
Dragon Teller Young was married to a Mr. Deegan, more than  
fifty years ago. The next piece is a piece of her life. I hope to Ethel's  
Great Grandfather. Will be very interested in the life of her daughter.  
Miss Young married Mr. Deegan. She was a very good woman  
and would be much interested in the life of her daughter. I hope  
Miss Lydia Taylor married Mr. Deegan. She was a very good woman  
and would be much interested in the life of her daughter. I hope  
The next piece is a piece of her life. I hope to Ethel's daughter.  
dear little daughter.  
Those that I have died, and their husbands, and I hope of my  
dear little daughter, and I hope of my daughter, and I hope of my daughter.  
With love to all, for ever, my dear daughter, I hope to Ethel's daughter.  
The next piece is a piece of her life. I hope to Ethel's daughter.  
Your Great Great  
Aunt Rhoda  
80 years old

Photo of Letter Written by Anne (Young) Sexton in 1877



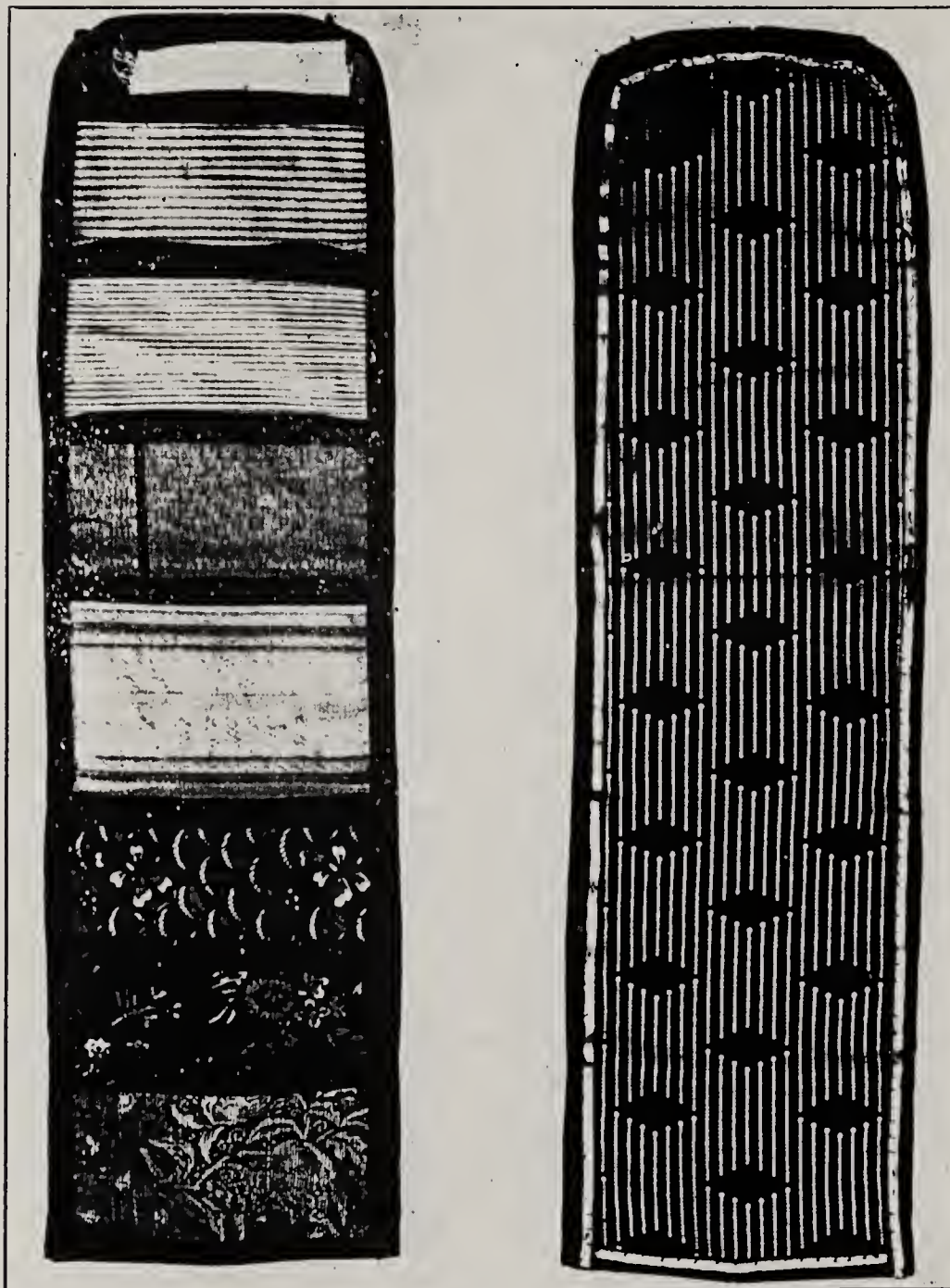


Photo of Patchwork ("Housewife") Accompanying Letter.



them in all walks of life. One has been a leading attorney in Cleveland, Ohio, for the past forty (40) years, another the most prominent architect of St. Louis, Missouri, who has drawn the plans for the largest buildings, sky-scrapers, in St. Louis, a graduate of the Illinois University. Two others are cashiers of two of the largest banks of San Francisco; another, a young man just past twenty-six a graduate of Harvard University and now in charge of the bonding department of the wealthiest bank in the world, J. P. Morgan & Company, New York City; and many others I could mention if time permitted. Pascal Paoli died in 1852, aged fifty-eight. Anne Young (Sexton), the second child of Robert Young and Lydia Gould has a very large posterity. I have recorded over two hundred and twenty-five (225) of her descendants. They occupy many prominent stations in life and are well worthy of the blood that courses through their veins. Anne Young, I am told, taught the first school in French Creek. She died in 1880, aged eighty-four (84) years. Anson, the next child, has many descendants. I have recorded over two hundred (200), and they are all good people. He organized the first Sunday school in Centerville and was its superintendent for thirty (30) years.

I was much interested recently in reading the minutes in his hand writing of the first Sunday school just after the capture of the Militia at Centerville in the fall of 1863. It is indeed very touching. He died in 1877, aged seventy-nine (79) years. Gilbert was the fourth child. I have recorded over two hundred and twenty-five of his descendants of which there are a very large number of professional men in very high standing. Festus, the next child impresses me most of any of Robert Young's children. His life was more like that of Abraham Lincoln's, full of sad events. Reverend Loyal Young, in his book, entitled "Dawn to Dusk," speaks of him having passed through many scenes of joy and sorrow. When I read this my curiosity was at once aroused and I immediately set out upon the task of learning just what those scenes of joy and sorrow were.

He first literally starved to death for an education. He was simply crazy for an education, and right here is where the life of Festus Young got hold of me. I passed through

that myself and I can appreciate his feelings. That was his first sorrow. His next was a joy, seeing his younger brother Loyal starting off for an education, leaving him at home to help him through the school. His next was a joy when he married Lovina Phillips in the year 1826, followed by a great and happy event, the birth of his first born, Almandus, born in 1827.

Then a sorrow, the death of his twelve year old younger brother, Freeman, the same year, followed later by the birth in 1829 of a beautiful and sweet baby girl, which is named Sophronia, and then another in 1831 which is named Martha, but alas! Martha only lived two days and death and sorrow invades the home of Festus for the first time. In 1832 another sweet faced baby girl arrives and is named Hannah. Festus is over-joyed, but only for a brief time, as his four year old little girl died the next year when her clothing caught fire in the clearing on his farm on Mulberry Ridge, and Festus Young's sorrow knew no bounds. The next year, 1834, another little girl arrives and is named Lovina, after his wife, and there is great joy, only to last four months, as the mother of the little flock is taken and Festus Young, my friends, had known no such sorrow as this. He is now left with three little motherless children. Three years later, in 1837, he marries Rachel Graham, one of those excellent women of the neighborhood of Butler, Pa., and there is joy again in the household. The following year, 1838, Lydia Jane K. arrives to bless the family circle. He is now the father of one boy and five girls, so James arrives in 1839, a very welcome guest, and a year later, Richard P., better known as Dick Young, arrives and Festus Young's joy is great. Two years later a bright-eyed baby girl is born and is named Sarah. Then Robert Lock, another bright-eyed boy arrived in 1843, followed two years later by a son who, was named Gilbert Gould after his beloved uncle and pioneer of French Creek, but alas! the joy is only a brief month as Gilbert passes away. One year later in 1846, William Henry arrives, a joy, then a new sorrow invades the life of Festus Young. His loving father, Robert Young, our ancestor in French Creek passes away in 1847 and the entire community mourns. Two years later in 1849 Anne Almira arrives to bless the home and bring much future joy with her



sweet voice in songs and melody. Two years later in 1851 Sarah is taken by the hand of death and the following year, 1852, Hannah Sophronia, a daughter who had grown up and married, passes away to add to the already too many sorrows of Festus Young and the same year Festus Young's oldest brother, Pascal Paoli, passes to the great beyond, leaving a family of fourteen (14) children. Festus Young now experiences a new joy, for in the year 1856 his first born, Almandus has married a sweet girl of the neighborhood, Caroline Simons, followed by a great sorrow the next year, 1857, in the death of Lydia Gould, his dear mother. Again the entire neighborhood feels the loss. The same year his first grandchild is born and she is named Lydia, followed two years later, 1859, by the birth of another sweet grandchild baby girl who is named Nancy Almira, followed by a great sorrow, affecting the whole nation for word has come that Fort Sumter has been fired upon and grim war invades the land. The sorrows of Festus Young now come thick and fast and the joys fewer and far between. His hair is turning gray, his shoulders slightly bent, but his countenance beams with the fire of determination, indicating that this grand old man of French Creek was not yet crushed by any means. His sons, Richard P. and James are joining the colors and are bidding goodbye to their aged mother and father, and leaving with the Union Army with many cousins and neighbor boys. Almandus, his first born, joins the home guard for the protection of the neighborhood. His grandchild, Lovina, passes away this year, followed soon by the birth of another little girl grandchild who is named Rachel Alice, born in 1861, only to live two years. The diphtheria epidemic, a great sorrow, now comes to the neighborhood and one may doubt whether there is anything more touching connected with the Civil War than the capture and sufferings of the French Creek home guards. The young men of the settlement had generally volunteered in the Union Army, few comparatively going to the Confederate Army. Jenkins with his guerillas was constantly making raids, carrying off horses and cattle and goods, robbing and plundering. Those who had not enlisted in the service as soldiers formed themselves into a company of home guards to defend their families and goods. As they were drilling one



Saturday at Centerville, September 23rd, 1863, they were suddenly fired upon and all were captured, except a few that made their escape by running. About sixty (60) men, among them husbands and fathers, were thus separated from their homes and hurried away to Libbey and Belle Island and eventually to Andersonville. Among them was Almandus Young, the first born of Festus Young. The word was flashed from Centerville to French Creek on horseback. In the cold month of February, 1864, almost the severest weather ever known in the south, they were exposed on Belle Island for seventeen (17) days without shelter or fire and very thinly clad, with nothing to eat but a small piece of unsifted, unsalted, half-baked, hard cold corn bread daily and occasionally a half pint of bean soup, which would have been refused with loathing by any but very hungry men. Suffice it to say that only nine (9) of them ever returned to their homes, less than one-sixth. This capture alone made twenty-five widows and eighty-one orphans. Many of these captives were religious men and members of this historical church of French Creek, one of them a ruling elder.

Another grandchild is born to Festus Young, being the daughter of Almandus while he is away in prison and whom Almandus never sees.

Friends and kin folks, it would seem that Festus Young's sorrows were enough by this time, but fate has decreed one more crushing blow must fall on him in an effort to break down, it seems, this grand old man of French Creek. At last the blow is struck, for word has come through the lines that Almandus Young, his first born has starved to death in Andersonville prison.

Friends and kin folks we may think that we have trouble while passing down the pathway of life and we seem to have more than our share of sorrows. We look about us and wonder at times why it is that sorrow seems to come to us more than others or to others not deserving. Our Creator who rules all things places these heavy burdens on the shoulders of the strongest characters, those who can carry the loads best throughout life. We may think we have tasted of bitter sorrows but when these thoughts come to our minds let us think of the life of Festus Young.

The war clouds pass away in 1865 and there is joy in the land at the thought that the nation is not to be divided and neither are we to have slavery. The soldier boys are returning home, but no, not all of them. Some will never return. Others will be slightly delayed at the hospital camps. Finally in 1868 this community decides to have a genuine old fashioned Fourth of July celebration. I can see all the scenes of that day pictured vividly by traditions, although I was yet among the unborn.

This grove is dear to all the people by many sweet associations for here God's power has been displayed and His ambassadors have under the spreading branches of these oaks, told the story of the Christ.

Now there come from Buckhannon and Centerville and Beechtown and Indian Camp and Sago and Bull Run and Skin Creek and every home on French Creek, a great concourse to celebrate the day, the first celebration of the Fourth since the war. The soldiers fresh from the field of strife are here and the old veteran of ninety, who was in the War of 1812, Captain Gilbert Gould, pioneer of French Creek, is here. I can see him now getting out of his buggy and hitching his horse, wearing his square-rimmed spectacles, although I never really saw him. Fathers and mothers are here whose noble boys have come back with stars of honor or have fallen on the field of battle. The brothers and sisters and wives of these boys are here. Some of those are here who had been in Libby prison and on Belle Island and in Andersonville. The procession is led by the French Creek drum corps, composed principally of the Phillips boys, Wallace Phillips is carrying the flag. The procession is following to the strains of marshall music and after all are brought to the seats under these trees the president calls upon one of the ministers to invoke God's blessing upon the occasion. Then patriotic addresses are made and resolutions offered and responded to and adopted, amid tears and rejoicing. Bright-eyed girls in hoop skirts smile shyly at the beautiful blue uniforms and brass buttons. Then a venerable man is seen to come toward the speakers' stand. He is sixty-five (65) years of age, is an elder in this church and who for forty years has read sermons to assembled congregations when the church has been without a pastor or

when the pastor has been absent. The assemblage presses closer, for it is whispered that Festus Young is going to read the Declaration of Independence.

On all previous occasions no one in French Creek could read the Declaration of Independence like Festus Young, usually in this manner,—“When in the course of human events there comes a time when it is necessary, etc. But no,—he has a different message this time. The drum corps draws closer, the sun is beating down and great beads of perspiration stand out on those flushed faces of the Phillips boys composing the drum corps. Festus Young's face is flushed, his eyes are sparkling with the fire of determination and he reads an original poem on the capture and sufferings of the French Creek militia. It is full of beauty and pathos, and well might there be pathos, for his own son was one of those who died at Andersonville. As soon as he has completed the recital of this beautiful poem, the drum corps bursts forth mightily with patriotic music and the audience is held spell-bound. I have been told by one or two present, who remember that occasion that they never in their lives experienced such a consuming patriotism. One present took occasion, he said, to count his pulse, following this martial music and it was beating 120.

It would seem that with what Festus Young had already passed through he should be spared further sorrows. He must yet learn of the death of his brother Gilbert in 1874 and his brother Anson in 1877 and his sisters Louisa and Anne in 1880. His brother Loyal has well said that Festus Young passed through many scenes of joy and sorrow.

Reverend Loyal Young is the next child of Robert Young and Lydia Gould and early in life he felt called to the ministry. There is very little I can say, other than what has already been said, about the life of Reverend Loyal Young.

It might be interesting to tell you how the influence of Reverend Loyal Young had its effect, and a very decided effect on my own life, twenty-three years after he had passed away. It was like this:

Reverend Loyal Young had charge of the First Presbyterian Church in Butler, Pennsylvania, for thirty-five (35) years, during which time his acquaintances in northwestern Pennsylvania and Pittsburgh became very wide. I remember





The unveiling of the Robert Young & Lydia Gould monument in 1907 at French Creek, W. Va. Presbyterian Church Cemetery. Sophronia (Young) French is unveiling the veil.

the date very distinctly when the life of Reverend Loyal Young came into my own, and which shaped my entire future but I was denied the knowledge of it for a period of more than three (3) years. The exact day of the occurrence is easily remembered. It was Friday, the thirteenth, 1913. On this date I appeared in Pittsburgh, hunting a job. I have never been superstitious of dates or the number thirteen, but I recall thinking about it while walking down the streets of Pittsburgh with my last dime in my pocket. I did not have even a single acquaintance in that city, but it was the happy-go-lucky period of my life and I decided to pitch that dime, heads or tails, and have it decide whether I should have a breakfast or a clean shave. To my utter consternation that dime rolled along the sidewalk and down a sewer pipe. I remarked "That certainly was a close shave of getting a breakfast." Well, I went hungry that morning for the first time in my life. I appeared at the office of that great corporation, known as The Bradstreet Company. My appearance was not such as to justify my asking a great salary, and I was not thinking so much of the salary as I was the job, or so much of the job, as I was of the breakfast. Mr. George Washington Duffus was the General Manager of those great offices and I sought him. He questioned me closely as to my past habits, occupation, etc., also more particularly as to where I came from. I told him I was born and reared in the French Creek country of West Virginia. Shortly he said, "Well, I am needing a man and I will hire you today, this being Friday the 13th, 1913, but you need not come to work until Monday and I will look up your references." My heart leaped for joy when he led me to the cashier's desk and directed the man who handled the money to give me two dollars (\$2.00) expense money. I left the offices with a light heart. I was at peace with the world. In my mind I was giving the credit to that figure thirteen (13),—Friday the 13th, 1913. I could now stop at a hotel, which I did and the clerk registered me to room No. 12. I remarked to the porter who carried my grip that that is very nearly the figure 13 and called his attention to the date. Like all gentlemen of color he led me to room No. 13 instead of 12. That afternoon I felt that I could take in a ball game. I could see nothing but thirteens. I was attributing all my good luck



to that figure. I went out to the ball game and there was thirteen innings actually played before the contest could be decided. I even figured out thirteen letters in one of the names of one of the catchers. I remained with that company for three and a half years, which business guided me to engage in the coal business at Morgantown. On the day of tendering my resignation to The Bradstreet Company, I had a little talk with Mr. Duffus, who invited me to go out and take dinner with him on my last day with the company. We talked over many olden times. Finally, he stated, "I never looked up your references. Did you ever know why I gave you the job?" I answered that I have been for three and a half years giving credit to that lucky number thirteen, which by some people means unlucky. He said, "No, that was not it. You told me you were from the French Creek country. My father attended Reverend Loyal Young's church in Butler, Pennsylvania, for a great many years and my father further told be Rev. Loyal Young came from the French Creek Country of West Virginia. My father always told me, that any one who came from the French Creek country, **COULD BE TRUSTED.**" (Much applause here). So kin folks I know of no other place to fix the credit of my success in life tha nto the fact that Reverend Loyal Young sowed the seed in Northwestern Pennsylvania, that later on grew and affected my entire life.

Loyal Young is the father of one of the greatest missionaries on this continent and that this nation has ever produced. I am astonished at times in my travels to Canada to learn, in conversation with various business men, in hotel lobbies and on railroad trains, of the large number of people who have heard of S. Hall Young. Hall Young was born for only one purpose, and very early in life he found out just what that was. If there ever was a man called to the ministry or to be a missionary it was S. Hall Young. He has no more use for money than a bear has for pockets. My Aunt Lydia, who accompanied him to Alaska once told me that she had often been embarrassed when accompanying him to restaurants and hotels for meals, for after they had eaten together, Hall Young to his astonishment, would recall that he did not have a single cent of money in his pocket to pay for the meal. Hall Young gave no thought to money matters throughout his entire life.



His thoughts were in other channels and you already know what they were and are. I regret to learn that in recent months he has been in very ill health.

The descendants of Loyal Young are not so numerous but they stand high in their communities.

Louisa Young is the eighth child of Robert Young and Lydia Gould and was born in Charlemont, Massachusetts. She came to Upshur County as one of the pioneers when only eighteen (18) months of age. Her descendants are very numerous. One of them is the highest paid minister in the United States. I have recorded over 300 of her descendants. I am one of the number.

Louisa Young died July 14th, 1880. The next child of Robert Young and Lydia Gould is Mahitable Sophronia, born November 17th, 1812, married April 22nd, 1830 Edwin Phillips. They celebrated their golden wedding. She was the first child of Robert Young and Lydia Gould to be born at French Creek. I will give you mostly specific dates in connection with the life of our dear Aunt Sophronia Phillips as I feel my inability to describe her in terms of some of those who have already spoken to you concerning her. However, I was much interested and amused in a passage of Reverend Loyal's book, concerning an incident that occurred at her golden wedding, celebrated at her home in the year 1880. Their children and grandchildren were present and other invited guests. Their granddaughter, Miss Emma Perry has a chief hand in arranging of the ceremonies. Note the following words of Reverend Loyal Young,—“The aged couple are to come forward,\*—(Now this is in the year 1880) as they did fifty (50) years before, and the new minister, their son-in-law, is to imitate in part the marriage ceremony of the former time. Miss Emma and a young gentleman of her acquaintance are to act the part of attendants to the aged couple. According to this arrangement the granddaughter and her companion preceded and turned to the right and left while the minister proceeds with the ceremony to the aged couple. He at length pauses and the two couples exchange places and the minister says “the old gives place to the new” and then proceeds to really marry the young couple, to the utter surprise of the guests, not even the aunt of the bride having been in possession of the

secret. You will note that Reverend Loyal Young has spoken of this couple three times as being aged. Aunt Sophronia Phillips lived thirty-two (32) years after this occurrence. In other words she lived eighty (80) years after the day of her wedding, which occurred when she was eighteen.

Had her husband, Edwin Phillips, lived approximately thirty years longer there would have been a diamond wedding celebration, the first that ever occurred at French Creek. She lived twenty-five (25) years after her father, mother and all her brothers and sisters had passed on, but she obtained much joy in the thought of being able to send a postal card on Christmas day to over one hundred of her descendants and I do not doubt for a moment with the memory that she had but that she had on the tips of her finger the birth dates of every one of them. She was probably the last one living that could have told us the exact spot or grave where her grandfather, Nathan Gould, is buried on yonder hill in an unmarked unknown grave.

It is to be regretted that this pioneer society of French Creek was not in existence in her day as she could have lent much assistance in giving to us many traditions that could have been recorded that I am afraid have passed on with her. She passed her remaining days quietly and in perfect content on the old farm by the roadside with her daughter-in-law, who took care of her as she would have her own mother. She passed away on November twenty-ninth (29th), 1910, she being the last of Robert Young and Lydia Gould's children. I have recorded about 160 descendants of Aunt Sophronia Phillips and every one of these 160 descendants fill their places very prominently in the history of this race of people. Among them are to be found naturalists of the first order, specialists in plant life, teachers, doctors of the soul, doctors of the eye, doctors of the body. They all seemed to be especially called to relieve the sufferings of mankind while living, and to prepare the soul for the great beyond, every one of them being leaders and specialists in his or her particular chosen mission of life.

Freeman Fairfield, the tenth and last child of Robert Young and Lydia Gould was born on Mulberry Ridge February 28th, 1815, he died at the age of twelve years, August 26th,

1827. There is little we can record concerning his young life, but it goes without saying, that should he have been permitted to live and rear a family, like the rest that there could have been many pages to add to the history of French Creek that would have been a credit to humanity.

Friends and kin folks I am about to close. This is the history of a marvelous family. There is no question about it. To have been on of the descendants of this family has been one of my great privileges.

I once heard a prominent speaker say that if he was to have his choice of being born under his own choice of conditions that he would not change it one whit. If we ponder over this carefully I think the same can be applied to almost any of us, or any one. We often feel at times,—I have for one,—that if we had our way about it how different things would be or would have been. Would we really change it? I am sure we would not. I would not trade my place in this life for that of any other man living. I might make it worse, for one thing, and I am perfectly contented the way things are. I feel that I have been born and reared in one of the greatest nations of the earth, in one of the greatest states in the United States, in one of the greatest counties of the state and in one of the greatest neighborhoods of the county. I feel that my parents are members of one of the very best churches, they are descendants of one of the most historic families and one of the best families. I was born at the right time, not any too soon or too late.

I sought out my mission in life after many ups and downs and believe it or not, if I had to live over again, I would not change it one iota. We often hear men say, if I just had my life to live over again how different it would be. Forget that part of it if you are not satisfied with the past, live only for the future. The past holds nothing in store for you, the future does. Guide your future by the events that have transpired in the past. I have heard people say that they don't want to know anything about the past, history means nothing to them. We should not think that way. We should hold on to all the old traditions and guide our future by the errors made in the past. Proof of this may be found in the fact that we are inclined to name our children after great men that have passed



on, or some members of our family that holds a particular place in our hearts. No better proof of this can be found than in the lowly negro of the south, who invariably named their children after our great national men. You may travel through the south and you will find fully one-half of the colored men named after George Washington. It got to be so common that you could call most any colored man George, and you would very nearly call him by his right name. The name is becoming so common that it has been applied to practically the entire colored male race. So it is very true that we must hold on to some of these old traditions as we progress through life.

In compiling the records of the descendants of Robert Young and Lydia Gould, I have been deeply impressed with the great affection that seems to exist among them for each other. I have lived in the states of Pennsylvania, Ohio, and Maryland at certain periods in my life and I have been astounded at the ignorance among those people about their near relatives. They do not seem to consider relationship further away than brothers and sisters, fathers and mothers, uncles and aunts, grandparents and grandchildren. This is not true with respect to the Young and Gould families. Second consins to them are as near to them as first cousins are to people living in the states I have just named. Great uncles and great aunts are considered a very close relationship to us. Brothers and sisters children are almost the same as one of us or as our own, besides the Young and Gould families always know a great deal about their distant relations.

The recording of all of these descendants of Robert Young and Lydia Gould seems to have brought me much nearer to them.

The publishing of my book when distributed, I am sure will bring us all much more close together. We will be more interested in each others welfare. It will take some time yet to complete what I first started out to do. I am hastening the work as much as possible, but I am handicapped considerably by having to attend to my duties in Morgantown in connection with my business. I do not know whether or not you have noticed the fact, but I have, recently, of the deep interest taken all over the country in family reunions. I noticed pub-

lished in the Morgantown papers this past week reunion dates numbering more than forty (40). Why is all this interest aroused at this time?

Some time recently I was talking to the General Counsel of the New York Central Railroad, Mr. Mann. I told him something about the work I was engaged in and he replied with surprise, "Why you are the eighth man that has been in my office within the past two weeks that is recording the genealogy of his family. He said I started out some months ago to do this same thing and I was examining some old records in Boston and I came across this passage in the records of a church kept two hundred years ago by the minister, 'John Mann has this day decided to forsake religion and join the the Methodist church' and I almost discontinued my efforts."

The following day I was in Montreal and was telling the purchasing agent of the Canadian Pacific Railway of my talk with Mr. Mann, and he later sent me the following clipping from a newspaper:

#### Family Trees

"An old man, who had amassed a fair share of this world's goods, spent some time in collecting a history of his family. He compiled a rather large volume, and then had only eight copies of it printed, giving one to each of his seven children—four sons and three daughters—and keeping one for himself.

It was a remarkable document, and a somewhat depressing one. The record showed that a great-uncle had absconded while executor of an estate; a cousin had killed a man while on a drunken spree, another cousin had eloped with a married woman, while a brother-in-law died under indictment for forgery. The good records of members of the family were set down along with the bad. Nothing was concealed or apologized for, while there was more good than bad in the record as a whole it was bad enough.

His explanation was: 'My children were getting foolish notions in their heads. They were beginning to think themselves better than other people, and I wanted to show them that they were wrong. I wanted to show them that a person can be only what he makes himself, and no better. Pride of ancestry is all right, in a way, but pride of personal conduct is a much better thing.'

I do not know whether or not everybody is trying to find

out if they descend from the monkey but the subject is certainly in the minds of a great majority of people. I have searched the records I believe as thoroughly as I can and the further I go back the nearer I seem to get to God himself.

A few weeks ago there came flocking to a little town in Tennessee a great procession of scientists, nationally known lawyers, politicians, expert students of the scriptures, and it is the silliest thing I have read about for several years. The little, quiet town of Dayton, Tennessee, actually took on a boom as this great question of evolution it was thought would be definitely decided as to whether or not man descended from the monkey. That old crusader, William Jennings Bryan, came there in defense of God's inspired word. Clarence Darrow, conceded to be one of the brightest legal lights of Chicago, came there on the other side in defense of the young school teacher who had been indicted for teaching evolutionary theories. The entire press and reading public were centered on this little town of Dayton, Tennessee, a great many of them actually making monkeys out of themselves to the disgust of self-respecting people.

They should have sent for me. I could have straightened them out as to our ancestors, at least.

Bryan prefaced his questions with a bitter indictment of agnosticism. "Mr. Darrow's entrance into the case has been most fortunate for the christian church. He is the most conspicuous of the outspoken opponents of religion in the nation. He is the finished product of evolution. He embodies all that is cruel, heartless and destructive in evolution. He is our exhibit "A" and proves the criminal folly of entrusting to the tempestuous sea of life an intellectual ship without a moral rudder and without a compass. He does not believe there is a God. He is an avowed agnostic and therefore has no sense of responsibility to God."

I think it can be truthfully said that if we cling to these old religious facts of our ancestors who planted the seed in Topsfield, Massachusetts, Brookfield, Massachusetts, Charlemont, Massachusetts, French Creek, West Virginia, Butler, Pennsylvania, and Alaska, we will find little interest in the theory of evolution and our race can go on spreading its influence throughout the world to all humanity, and the mission of the Young and Gould families be forever perpetuated.



LINE OF DESCENT OF THE GOULD FAMILY TO LYDIA GOULD WHO MARRIED ROBERT YOUNG, GILBERT GOULD WHO MARRIED MEHITABEL TAYLOR, AND NATHAN GOULD WHO MARRIED FIRST ESTHER ALDEN, SECOND CEMANTHA (PHILLIPS) BURR, (WIDOW OF MARTIN BURR).

	Generation	Date of Birth	Where Born	To Whom Married	Date of Death	Where Buried
1.	Thomas	1455	Not known	Jahan	Sept. 28, 1520	Bovington, Eng.
2.	Richard	1479	Bovington, Eng.	Joan	Apr. 25, 1531	Bovington, Eng.
3.	Thomas	1502	Bovington, Eng.	Alice	Nov. 21, 1547	Bovington, Eng.
4.	Richard	1531	Bovington, Eng.	Jane Weeden	Oct. 8, 1558	Bovington, Eng.
5.	Richard	1553	Bovington, Eng.	Unknown	1604	Bovington, Eng.
6.	Zacchaus	1589	Bovington, Eng.	Phoebe Deacon	1668	Topsfield, Mass.
7.	John	June 21, 1635	Bovington, Eng.	Sarah Baker	Jan. 26, 1710	Topsfield, Mass.
8.	Samuel, Sr.	Mar. 9, 1669	Bovington, Eng.	Margaret Stone	Dec. --, 1724	Topsfield, Mass.
9.	Samuel, Jr.	Jan. 18, 1701	Topsfield, Mass.	Mehitable Stile	Dec. --, 1791	Brookfield, Mass.
10.	Nathan, Sr.	Jan. 8, 1733	Topsfield, Mass.	Martha Gilbert	1816	French Creek, W. Va.
11.	Lydia	July 3, 1772	Brookfield, Mass.	Robert Young	Feb. 6, 1857	French Creek, W. Va.
11.	Gilbert	Feb. 25, 1779	Brookfield, Mass.	Mehitable Taylor	Apr. 5, 1877	French Creek, W. Va.
11.	Nathan, Jr.	Mar. 19, 1776	Brookfield, Mass.	1st, Ester Alden	-----	Albion, Ill.
				2nd, Cemantha (Phillips) Burr	-----	

FAMILY BIBLE RECORD OF ROBERT AND LYDIA (GOULD)  
YOUNG

ROBERT YOUNG, son of HENRY and LYDIA (ROSS) YOUNG, was born January 3rd, 1769 at Marthas Vineyard, Mass.  
Died March 14th, 1847 at French Creek, W. Va.

LYDIA GOULD, daughter of NATHAN and MARTHA (GILBERT) GOULD, was born July 3rd, 1772 at Brookfield, Mass. Died February 6th, 1857 at French Creek, W. Va.  
They were married January 30th, 1794.

CHILDREN:

PASCAL PAOLA, Born October 18th, 1794 at Charlemont, Mass.  
Died January 19th, 1852 at French Creek, W. Va.  
Married January 3rd, 1813, Cynthia Phillips, 14 children.

SIMEON twins Born June 3rd, 1796, died June 3rd, 1796 at Charlemont.

ANNE Born June 3rd, 1796 at Charlemont, Mass.  
Died October 29th, 1880 at French Creek, W. Va.  
Married Mar. 23rd, 1820, Augustus Sexton, 5 children.

ANSON Born July 6th, 1798 at Charlemont, Mass.  
Died May 15th, 1877 at -----  
Married first, Mar. 14, 1822, Ruhamah Barrett, 2 children.  
Married second, Oct. 14, 1832, Mrs. Anna Brake, 2 children.  
Married third, ----- Polly Cochran, no children.

GILBERT Born August 12th, 1800 at Charlemont, Mass.  
Died April 25th, 1874 at -----  
Married April 21, 1825, Amaryllis Barret, 8 children.

FESTUS Born Mar. 28th, 1803 at Charlemont, Mass.  
Died September 29th, 1884 at French Creek, W. Va.  
Married first, July 20th, 1826, Lovenla Phillips, 5 children.  
Married second, Feb. 21, 1837, Rachel Graham, 9 children.  
Married third, Jan. 9, 1867 Nancy Reed, no children.

LOYAL Born July 1st, 1806 at Charlemont, Mass.  
Died October 11th, 1890 at -----  
Married Oct. 25th, 1832, Margaret Johnson, 8 children.

LOUISA Born Mar. 26th, 1810, at Charlemont, Mass.  
Died July 14th, 1880, at Rock Cave, W. Va.  
Married July 21, 1831, James McAvoy, 8 children.

M. SOPHRONIA Born Nov. 17th, 1812, at French Creek, W. Va.  
Died Nov. 29th, 1910, at French Creek, W. Va.  
Married April 22, 1830, Edwin Phillips, 10 children.

FREEMAN F. Born February 28th, 1815, at French Creek, W. Va.  
Died August 26th, 1827, at French Creek, W. Va.

ROBERT AND LYDIA GOULD'S CHILDREN

PASCAL PAOLIA YOUNG MARRIED CYNTHIA PHILLIPS.

CHILDREN—

Lyman, Born Mar. 3, 1819. Married Elizabeth Taylor, 8 children.  
Augustus Alonzo, born Sept. 8, 1820. Married Martha Ann Clark, 7 children.

Earl E., Born May 12, 1822. Married Mary E. Clark, 6 children.

Sanford B., born Nov. 28, 1823. Married Phoebe Taylor, 7 children.

Cemantia { Twins { Born Feb. 13, 1826. Married Elmore Hyre, 9  
Edwin { { Died young. (children.

Lucinda, born Jan. 1, 1828. Married first, Cornelius Clark, 6 children; second, Madison Connett, no children.

Robert, born Oct. 19, 1831. Single.

Edward, born Oct. 31, 1833. Married Rebecca Bartlett, 2 children.

Daniel Webster, born June 11, 1836. Married Mary Margaret McClain, 6 children.

Eliza, born Feb. 27, 1837. Married Perry Simons, 8 children.

Cordella, born Dec. 4, 1842. Married Lewis Walker, 2 children.

Hattie Harriett born Mar. 6, 1844. Married Hiram Fornash, 1 child.

Loyal Paolia, born May 2, 1847. Married Jane Green, 6 children.

ANNE YOUNG MARRIED AUGUSTUS SEXTON

CHILDREN—

Louisa A., born January 12, 1822. Married Pegrine Hays, 5 children.

Worthington L., born -----, 1829. Married first, Jane Wingrove, 4 children; second, Menerva Hyre, 2 children.

Almira E., born June 12, 1834. Married Moses Farnsworth, no children.

Annie Eva, Born May 29th, 1836. Married George Silcott, 1 child.

Freeman F., born August 14, 1827. Married Virginia Cragg, 9 children.

ANSON YOUNG MARRIED THREE TIMES

First, Ruhammah Barrett, 2 children.

Loura, died young.

Amaryllss, died young.

Second, Mrs. Anna Brake, 2 children.

Louisa, born May 28, 1834. Married Robert C. Ferrell, 9 children.

Margaret Marritta, born January 19, 1839. Married Joseph C. McCray, 7 children.

Third, Polly Cochran. No children.

GILBERT YOUNG MARRIED AMARYLIS BARRETT

CHILDREN—

Mary, born February 9, 1826. Married Uriah Phillips, 1 child.

Lydia, born -----, 1828. Married Adolphus Brooks, no children.

Anna, born -----, 1830. Married Jacob Hart, 3 children.

Ruhamma, born -----, 1832. Unmarried.

Margaret, born Aug. 25th, 1834. Married Edward J. Brown, 4 children.

Estella, born Feb. 7th, 1840. Married George Phillips, 3 children.

Martha, born June 15th, 1842. Married Franklin W. Page, 4 children.

Ash B., born -----, died Andersonville prison.

FESTUS YOUNG MARRIED THREE TIMES

First, LOVENIA PHILLIPS.

Children—

Almandus, born April 26th, 1827. Married Caroline Simons, 4 children.



Sophonla, born July, 22nd, 1829. Died of burns when four years of age.

Martha, born August 1, 1831. Died infant.

Hannah Saphronla, born July 26, 1832. Married Isaac Johnson, no children.

Lovenia, born July 12, 1834. Married Henry Taylor, 5 children.

Second, RACHEL GRAMM.

Children—

Lydia Jane K., born March 10, 1838. Married Thomas Allen George, 3 children.

James G., born June 5, 1839. Married Judabo E. Giffun, 8 children.

Richard P., born July 20, 1840. Married Leannah P. Shumons, 8 children.

Sarah, born May 13, 1842. Died young.

Robert Lock, born Nov. 8, 1843. Married Mary Brown, 8 children.

Gilbert Gould, born June 22nd, 1845. Died infant.

Wm. Henry, born Oct. 11, 1846. Married Elvora McGee, 6 children.

Anna Almira, born June 21, 1849. Married Wesley M. Bird, no children.

Quillin Loyal, born Dec. 4, 1851. Married first, Ida Mann, no children; married second, Flora Bay, 1 child.

Third, POLLY COCHRAN.

No children.

REV. LOYAL YOUNG MARRIED MARGARET PORTER JOHNSON.

CHILDREN—

Robert Johnson, born Sept. 7, 1833. Married first, Margaret McIlvain, 1 child; married second, Sarah Long, 4 children.

Lydia Ellen, born April 28, 1836. Never married.

Watson Johnson, born April 2, 1838. Married first, Jennie Cogar, no children; married second, Adelalde Carpenter, 6 children, married third, Nettie R. Curry, no children.

Torrence Falchld, born April 9, 1840. Married Anna Henry, 2 children.

James Wright, born Sept. 10, 1842. Married first, Martha E. Cogan, 4 children; married second, Anne S. Chisholm, no children; married third, Ada A. Sparkhawk, no children.

Henry Kirk, born Oct. 10, 1844. Never married.

Rev. S. Hall, born Sept. 12, 1847. Married Fannie E. Kellogg, 3 children.

Walter M. C. Lowrie, born July 10, 1850. Married Adela Cellna Farrell, no children.

LOUISA YOUNG MARRIED JAMES McAVOY.

CHILDREN—

Loyal Y., born Feb. 21, 1833. Married Margaret E. Windel, 7 children.

Rosana Marie, born March 6, 1835. Married Rev. James Young, 7 children.

Robert Pollock, born June 28, 1837. Married first, Martha See, 7 children; second, Mariah Lemons, 1 child.

Elizabeth, born March 20, 1839. Died infant.

Elizabeth Frances, born Feb. 6, 1842. Married James Windel, 6 children.

Anne Sophronia, born April 4, 1844. Married John Booth, no children.

Lydia Loulse, born Feb. 6, 1849. Married Wm. Thomas, no children.

Mary Emma, born May 2, 1851. Married Wm. F. Fidler, 5 children.

MEHTABLE SOPHRONIA YOUNG MARRIED EDWIN PHILLIPS.

CHILDREN—

Harriet, born Oct. 24, 1831. Married Hubbard Perry, 8 children.

Ablzer, born May 19, 1834. Died infant.

Josephine, born March 10, 1836. Married Adolphus Brooks, 9 children.

Beecher, born Feb. 1, 1839. Married Lneretia Bunton, 2 children.

Marlon, born June 29, 1842. Married Irvin Brown, 2 children.

Allthn, born May 1, 1845. Died single.

Wallace B., born Feb. 3, 1848. Married first, Elizabeth Simons, 3 children; second, Mrs. Victoria Lance, no children.

Infant, born June 25, 1851. Died infant, not named.

Linn, born July 25, 1852. Married Amunda Boggs, 4 children.

May, born April 22, 1855. Married Wm. O. Phillips, 6 children.

FREEMAN FAIRFIELD, LAST CHILD OF ROBERT YOUNG AND LYDIA GOULD DIED SINGLE, AGE 12.







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